THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

VOL. III.—NO. 51. ONEIDA, N. Y., DECEMBER 19, 1878. {$2.00 per year in Advance. Single copies Five Cents.

AMERICAN SOCIALIST.
Published every Thursday.

JOHN HUMPHREY NOYES, . . EDITOR.
WILLIAM A. HINDS, . ASSOCIATE EDITOR.
F. WAYLAND-SMITH, . . BUSINESS MANAGER.

SUBSCRIPTION PRICE.

One Year, $2.00; Six Months, $1.00.
Postage Free to Subscribers in the United States.
One Year to England, France, or Germany, postage included, $3.00.

☞ MESSRS. TRUBNER & COMPANY, *Booksellers, 57 & 59 Ludgate Hill, London, England, are our Agents.*

Subscribers are specially requested to plainly write their names and post-office address, including town, county and State.

ADVERTISING RATES.

Single insertion, ten cents per line, Nonpareil scale; eight words making a line, and twelve lines an inch. Reduction for subsequent insertions. Send for special rates.

SOCIALISTIC NOTICES.

Respectable Advertisements of Communities, Coöperative Societies, and new Socialistic ventures of any kind, will be inserted, with the distinct understanding that the publishers do not thereby assume any responsibility as indorsing the character, moral or financial, of such organizations. The rate for these special notices is one cent for each word, each insertion, cash in advance.

WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not,* we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it "first best" of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize! Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

CONTENTS.

Socialistic Notes—*W. A. H.*....401
Count the Cost—*George Cragin*....401
Nutting in Olden Time—"*Poganuc People*"....402
Steam-Plowing in England—*Geo. E. Waring*....402
"The Mechanic of Mechanism"—*Evening Post*....402
Three Kinds of Love—*Isaac B. Rumford*....402
The Electric Light—*Boston Herald*....403
Review Notes—"How to Magnetize"—*C. W. U.*....403
" " "Triumphs of Medicine"—*C. S. J.*..403
Law and Creeds—*F. W. S.*....403
EDITORIAL PARAGRAPHS....404
The Socialistic Union—Uses and Abuses—*W. A. H.*..404
Pedigree of Oneida Community—*J. H. N.*....404
Indian Control—*Carlton Rice*....405
Community Items—*T. C. M.*....405
How we Light our House i' the Night—*C.*....406
Received....406
One Thing and Another—*A. B.*....406

SOCIALISTIC NOTES.

"It is quite true that in the days of Chief-Justice Tilghman and his associates we had no fortunes like those of Vanderbilt, Astor and Stewart, in the East, and no fabulous bonanzas like those of Flood, O'Brien, Mackay, Keen, Mills and the other Pacific-Coast Palatines; but we had also no lawsuits over wills, useless accumulations of millions, broken graves, shoddy expenses and ignorant pretensions. The modest economies of our best men fifty years ago did more by their example than all the glittering piles of the sudden rich of the present day."—*Progress.*

Auburn is trying Holly's system of coöperative heating by steam; and Utica has appointed a committee of investigation, which has reported favorably upon the practical working of the system. Each consumer contributes the amount of his previous year's coal bill, and that satisfies the company. The main pipes run up hill and down with little loss—less than three per cent. of steam per mile when the entire capacity of the mains are utilized. And then there is the saving of labor and dust and carbonic oxide and fire risk, with the gain of a more equable and salubrious heat, greater convenience, and a supply of pure water, which is condensed and carried along with the steam and may be used for common household purposes. Success to this form of Coöperation.

On a recent visit of George C. Fisk of Springfield to his "Brightwood" paper-mill at Hinsdale, N. H., he was presented with a document signed by every hand in his employ, saying that as he had never cut down their wages they proposed voluntarily to make a cut of ten per cent. This took the proprietor completely by surprise, he never having thought of the thing. He thanked them for their offer, and told them that he knew of no case like this on record, as their action was prompted by no hint of a reduction of wages or cutting short of the amount of work. He now acknowledges that he could have hired help at twenty-five cents a day cheaper than what he paid, but not such first-class hands as those in his employ. It is safe to say there will be no strike at the Brightwood mills.—*Worcester (Mass.) Spy.*

The New York *Bulletin* has been making inquiries among the leading manufactories and industrial establishments of New York and Brooklyn with the view of ascertaining the actual position of the working-classes as compared with their condition five years ago. The result of the inquiries is tabulated below:—

	Hands employed.		Wages.	
	Oct. 1878.	Oct. 1873.	Oct. 1878.	Oct. 1873.
Printers and electrotypers,	207	183	$9 50	$10 50
Printers & bookbinders,	406	300	10 00	12 00
Tobacco mf's,	2,060	1,925	6 30	3 50
Book publishers,	1,300	1,300	{7 to 12 per cent. lower}	
Stationers,	275	275	14 00	20 00
Cabinet makers,	450	305	13 00 to 15 00	18 00 to 21 00
Billiard table manufacturers,	100	100	15 00	22 50
Carvers (Eureka Co).	10	40	15 00 to 18 00	35 00
Card manufact's,	150	300	7 00	7 50
Pianoforte mf's,	850	700	14 00	18 00
Sewing machine manufacturers,	1,000	800	18 00	18 00
Soap mf's,	150	150	9 50 to 10 00	12 00 to 15 —
Plumbers,	14	14	15 00	15 —
Hydraulic works,	350	100	13 50	15 —
Steam-engine works,	160	125	12 00	15 —
Paint mf's,	80	66	9 00	12 50
Jewellers,	75	55	12 00	14 50
Sugar refineries,	1,100	850	8 50	11 —
Silversmiths,	90	90	24 00	30 —
Iron mf's (abt),	50	300	16 00	16 —

From a sermon on "the Socialistic Element in Christianity," by Rev. A. R. Fitchett, which some friend has kindly sent us from New Zealand, we take the following passage:

"Is it impossible to embody the principle of brotherhood in a social order which shall be able to endure? In a country like England, where Christianity is established by law, and the Sovereign wears the title 'Defender of the Faith,' ought we not to expect that the institution of Government and society will be a permanent expression of the principle? What we actually find is that whilst a minority of the nation are glutted with wealth, which they can put to no legitimate use, there are millions whose life is a hopeless and agonizing struggle with poverty and starvation. England is probably the richest country in the world, and yet one Englishman in every twenty is a pauper. There are a million hereditary paupers in England and Wales, and probably just above this stratum of absolute pauperism and verging on it, there are some five millions enduring the life-long agony of poverty. Mr. Fitchett described the extravagant luxury in which a wealthy English gentleman lived, with his country mansion, his town house, his shooting box in the Highlands, and his yacht at Cowes; and then referring to the peasantry who lived on his estate, and from whom his enormous rent-roll was acquired, he said that these people who, if Christianity be true, are his brothers, are worse fed and housed than their landlords' horses and dogs. 'Could any one wonder that the wildest schemes of social reconstruction were broached, and that a blind hatred of government, property and religion seemed to have infected the masses? He would read as a specimen of the attitude of Christianity to these things a passage from St. James:—'Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten; your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Behold the hire of the laborers who have reaped down your fields which is of you kept back by fraud crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts as on a day of slaughter; ye have condemned and killed the just, and he doth not resist you.'"

COUNT THE COST.

II.

To further illustrate the importance of counting the cost of new departures, the past history of Socialism, in its various phases, affords indisputable evidence that the many failures and sad disappointments that have occurred were chiefly due to the ignorance that prevailed, in earlier days, respecting the cost of a preparation for entering upon an entirely new and untried order of social life. One would not dream of entering college without years of previous drill, as a preparation for the higher branches of education. But when the great advantages of living in combined households were presented, and dilated upon by enthusiasts, the counting the cost of forsaking their contracted, crude ways, for the more refined, liberal ones, of a fraternal character, were scarcely hinted at, much less insisted upon, as a *sine qua non* for admission to the Phalanxes. But their failures have not been for naught, and the friends of social progress are making the discovery that radical changes in character are indispensable to social harmony in close Association. It matters little what the improvement in character is called, provided the desired results are secured. Regeneration, new birth, conversion, purification of the affections, a new control of the passions, are, one and all, accomplishing the same thing, if they eliminate selfishness from the human heart.

It is an admitted fact, we believe, that the successful Communistic Societies are the religious ones; and why? Simply for the reason that religion has taught them that a selfish heart is a sinful one; hence their hatred of selfishness. The unselfish are self-sacrificing, seeking not their own, but the good of all, and for this reason are precisely the material required to make Communism or Socialism or any good cause successful.

That the founder of Christianity was thoroughly in earnest to have his disciples count the cost of entering his service is obvious from the following plain talk to the multitude: "If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple. For which of you intending to build a tower sitteth not down first and counteth the cost, whether he have sufficient to finish it?" He finally concludes by saying, "So, likewise, whosoever he be of you that *forsaketh not all that he hath he cannot be my disciple.*" Evidently, heaven's medium of love to man took unusual pains to make his followers clearly understand that the cost of becoming a disciple of his would be nothing less than the crucifixion of the *ego*, which involves, also, the crucifixion of all family adhesions that are the outgrowth of the same—a complete surrendering of the fleshly affections for the spiritual and nobler ones that ally man to his Maker and to the universal brotherhood of the race.

But not to leave his disciples without a hope of something far superior to what they were called upon to surrender in this life, Christ said to them on another occasion: "And every one that hath forsaken houses or brethren or sisters or father or mother or wife or children or lands, for my name's sake, shall receive a hundred-fold now in this time, houses and breth-

ren and sisters and mothers and children and lands, with persecutions; and, in the world to come, eternal life." This is certainly a very remarkable passage of Scripture. That Christ had Communism in his mind, as a state of society that would naturally and inevitably follow the abolition of selfishness in the human heart, there cannot be the shadow of a doubt. The question may arise, however, Were the disciples and believers in Christ, to whom the promises were made, the happy recipients of the *one hundred per cent. increase* of social, family blessings, that were to follow the loss of all things, as *worldly* possessions? The answer is not doubtful. On and after the Day of Pentecost the Communistic family was inaugurated in spirit, and in form so far as the latter was expedient, in those days of barbarous and malignant persecutions against the new religion.

If the cost of discipleship was at all likely to be forgotten, in consequence of the success of the great outpouring of the divine afflatus of brotherly love upon the multitude, the terrible rebuke visited upon Ananias and his wife was a sufficient reminder that the cost of joining the Communistic family could not be modified or discounted with impunity.

To conclude, we present the apostle Paul as a noble example of bravely counting the cost and sacrificing all things that he might win a prize of priceless value. Hear him: "But what things were gain to me, those I counted loss for Christ, yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Paul was a man of rare gifts, who in his youth sat at the feet of one of the most eminent of the Jewish Sanhedrim; but subsequently discovered a greater teacher than the learned Gamaliel, *viz.*, the crucified and risen Lord, in whom, he declared subsequently, were hid all the treasures of wisdom and knowledge, a teacher, qualified to lead him into all truth—a scientist, if you please, whose profundity of wisdom can be measured only by omniscience. Some may have imagined that the cost of converting souls to Christianity or Christian Socialism has been reduced since the Pauline period. It may be so. We cannot now speak for the religious sects. But the *quality* of the work! That is the vital point. The Primitive gospel was designed to turn out *honest* men—no second-quality of the article; and as an "honest man" is said to be the noblest work of God, who, pray, is so well qualified to judge of the cost and quality of that work as he—the Spirit of Truth—who *does* the work, and knows both its quality and value? And what work can be more profitable in these times than for the friends of Communism and Socialism to study Christ and Paul as *Socialists*, with regard to the cost and *modus operandi* of preparing themselves for enlarging and perfecting homes? At all events, the study of Paul's history and letters in a receptive attitude of spirit will awaken in any one, we think, an earnest spirit of improvement in all directions, as his writings are brimming over with love to God and man, and with adequate instructions for the cultivation of both. G. C.

NUTTING IN OLDEN TIME.

[From "Poganuc People."]

One peculiarity of the Puritan New England *régime* is worthy of special notice, and that is the generosity and liberality of its dealing in respect to the spontaneous growths of the soil. The chestnuts, the hickory-nuts, the butternuts—no matter upon whose land they grew—were free to whoever would gather them. The girls and boys roamed at pleasure through the woods and picked, unmolested, wherever they could find the most abundant harvest. In like manner the wild fruits--grapes, strawberries, huckleberries and cranberries—were for many years free to the earliest comer. This is the more to be remarked in a community where life was peculiarly characterized by minute economy, where everything had its carefully ascertained money-value. Every board, nail, brad, every drop of paint, every shingle, in house or barn, was counted and estimated. In making bargains and conducting domestic economies, there was the minutest consideration of the money-value of time, labor and provision. And yet their rigidly parsimonious habit of life presented this one remarkable exception, of certain quite valuable spontaneous growths left unguarded and unappropriated.

Our Fathers came to New England from a country where the poor man was everywhere shut out from the bounties of nature by game-laws and severe restrictions. Though his children might be dying of hunger he could not catch a fish, or shoot a bird, or snare the wild game of the forest, without liability to arrest as a criminal; he could not gather the wild fruits of the earth without danger of being held a trespasser, and risking fine and imprisonment. When the Fathers took possession of the New England forest it was in the merciful spirit of the Mosaic law, which commanded that something should always be left to be gathered by the poor. From the beginning of the New England life till now there have been poor people, widows and fatherless children, who have eked out their scanty living by the sale of the fruits and nuts which the custom of the country allowed them freely to gather on other people's land.

Within the past fifty years, while this country has been filling up with foreigners of a different day and training, these old customs have been passing away. Various fruits and nuts, once held free, are now appropriated by the holders of the soil and made subject to restriction and cultivation.

STEAM-PLOWING IN ENGLAND.

Whatever may be the objections to the use of the steam-plows—and they are fast being overcome—they impress the unaccustomed visitor with great force. I had read of them, and had seen pictures of them, and knew of the amount of work that they accomplished; but to see them standing here, more than a dozen of them in shed after shed, showed how inadequate had been my preconceived idea concerning them.

John Fowler and Co., of Leeds, show several sets of apparatus with engines of from six to twenty nominal horse-power, with the gang-plows, grubbers, rollers, cultivators, and harrows to be used with them. It would be impossible to give a correct notion of the system of steam cultivation without quite full illustrations. In Fowler's system two engines are used—engines which are capable of traveling on the road, moving about the fields, and carrying their apparatus with them. Under the boiler a horizontal drum carries a steel wire rope, by which the plow is drawn. The plow, which turns from four to eight furrows, according to the power of its engine, is a gang of plows attached to an iron frame, and so balanced that it proceeds in either direction; the gang which is to make the reverse cut is cocked up in the air.

The plowman sits over the center of the gang, and has in front of him a steering windlass, by which the direction of the plow is regulated. The grubbers, cultivators, harrows, subsoilers, etc., are all arranged in a similar way. When at work, one engine stands at each side of the field, each with its rope attached to the plow, and this is drawn backward and forward between them, the engines moving forward along the headland for each new bite. In order to protect the rope from friction, it is supported here and there by little trucks called "rope porters."

A pair of the larger engines and a six-furrow plow will turn up from fifteen to twenty acres a day, almost irrespective of depth, within any usual agricultural limit. The system has been in practical use for twenty years past, and has been undergoing constant improvement, until it seems now to be nearly perfect. It is of course only on farms of the largest size, where many hundreds of acres are plowed annually, that these large double-engine sets of apparatus are used; but there are companies and associations of farmers in all parts of England which own one or more sets to be let out for hire, so that even a small farmer may have his plowing done by steam at a cost much less than that of doing it by horse labor, when it is considered that he is relieved from the cost of maintaining his horses throughout the year. The mere matter of economy, however, is a secondary consideration as compared with the quality of the work done. The greater speed of the steam-plow gives a much more thorough pulverization and aeration to the soil, the treading of horses' feet is entirely done away with, and the condition of the land generally is greatly improved, especially as the subsequent operations may, where fields are sufficiently large, all be done by steam—harrowing, rolling, and seed drilling. Indeed, the only drawback to this system seems to be the very large amount of capital that it is necessary to invest—a pair of twenty-horse-power traction engines, an eight-furrow plow, and 800 yards of steel rope, costing no less than £2,882 ($11,860). To give an idea of the scale of the whole system it may be stated that a six-furrow balance-plow is about thirty feet long, and weighs over two tons.—Col. Geo. E. Waring, Jun., in *Harper's Magazine for January.*

"THE MECHANIC OF MECHANISM."

"It is preëminently in our day that the workman has to face a rival who neither thinks, feels nor suffers; who is never hungry, never tired, and whose power is such that there is no standing up against him—I mean *the mechanic of mechanism.* An English Engineer, Mr. Fairbairn, estimated that the 3,650,000-horse power obtained by steam in England in 1865 was equal in productive results to the labor of 76,000,000 of workmen, and reckoning the number of English families at 5,000,000, each one of them, he said, would have in its service fifteen slaves with muscles of steel, incessantly working under steam and not to be tired out. Mr. Gladstone, who said the nineteenth century was the century of workingmen, should rather have said that the nineteenth century is the century of machines—and there would be cause for deep thankfulness in this if men were united in the bonds of association, if the solidarity of interests were realized. For then a new machine would be no longer a club for crushing competitors in the hands of its inventor-patentee. The incessant transformation of circulating capital into fixed capital would not diminish the wage fund more and more. The happy result of the application of mechanical power to industry would be equal production, with less effort, for all. The discovery of an economic method would never have the lamentable consequence of robbing men of the work by which they live."—*M. Louis Blanc.*

COMMENTS ON THE ABOVE BY N. Y. EVENING POST.

"This is the right view of the operation of machinery—it substitutes mechanical for muscular labor, thereby relieving the working-class of its severest drudgeries, and so cheapening products that comforts and conveniences are multiplied, and even luxuries that princes did not enjoy in former times are made the daily possession of the humblest person. *But in order to this end, there must be equitable distribution as well as effective production, and the one point for economists and men of science to inquire into and to demonstrate is how such a distribution is to be attained.* What are the obstacles that stand in the way? Are they human vices, as moralists assert—crimes, intemperance, imprudence, willful idleness? Are they the arbitrary interferences of government, as some economists say, which mortgage the energies of the present and future with a burden of debt, and which paralyze industry and divert it from its natural and profitable channels by oppressive taxes? Are they the workings of the money system, so largely built upon the hazards of factitious credit, as other economists allege? Or is it something fundamentally wrong in the constitution of society itself, as the favorite theories of the Communists maintain?

"It may be one or it may be the other of these causes, or all together—we do not here attempt to discuss the point—but whether one or the other, or all, the subject is clearly one for the investigation of science, and not for the hustings or the debating clubs. The first step in the inquiry is to ascertain the real facts of the case and not to be content with the declamation of orators. Is it true that, under the existing system, the distribution of the results of labor is unequal? and, if it be true, what are the real causes? Social phenomena, like the phenomena of nature, are subject to laws; they are incidents in the grand play of cause and effect; though very complex they may be observed and classified, and the general principles of their operation be inferred, as other scientific principles are learned. When these principles are once found they may be modified by human agency, as the most stupendous forces of nature—gravity, heat and magnetism—are modified and turned to human uses. But such is the complicity of the problem that these principles will not be discovered by any but honest, patient and severe investigations. They do not leap to the eyes—they will not come by inspiration—they are scarcely to be hatched out by the incubations of parliaments and congresses—much less by those of the beer-shops; and yet they will come as assuredly as human intellect is able to triumph over human ignorance—and as rapidly as mankind is persuaded to put its trust in science and not in violence."

THREE KINDS OF LOVE.

Soul Elevating Community,
Bakersfield, Kern Co., Cal., Dec. 1st, 1878.

Editors American Socialist:—I have just read, in your issue of Nov. 21st, the question by "Communist" about celibates, and the answer from the Shaker standpoint by G. A. Lomas. Now as our Community also advocates the celibate condition, you will excuse my application to be heard in defense of the idea, especially as our way of presenting it may be better suited to convince some minds of its advantages.

We consider that the subject of love has not been understood, and the people of the world have made the mistake of believing there is only one kind that takes on strange freaks in its manifestations; whilst the fact is, there are three kinds of love, which are as distinct as the three different natures of man, the animal, spiritual, and soul natures; the latter being the highest of which we have any knowledge. The loves are directed each by its own nature, that of the animal in some individuals controlling the whole man, and he not realizing that there is any higher love. Such persons hold that no love is experienced except that of which the sexual forms a part. But a higher order, the spirit-love, is so much above the animal that its purity is embodied in those persons of the opposite sex who seek each other's exclusive society, and enjoy each other's exclusive love to a greater extent than the former persons, yet have no sexual contact. Such may even be disagreeable to them.

But it is usual to find these two forms of love variously blended; sometimes the spirit-love so keeps the animal under control that none but desired offspring are the result; at other times the animal-love in one of the persons is so strong that it controls or entirely destroys the spirit-love. If two are married, one living in the animal and the other in spirit-love, there will be inharmony until one or the other changes his or her love.

The third kind, or soul-love, sometimes called saving or Christ-love, because it was the kind Jesus taught, will save mankind from all sins of the flesh, from competition and all the evils that follow in its train, and enable them to obey the first and second commandments, and thus bring on earth the Kingdom of Heaven, so long vocally prayed for. It is that which will make us one with Christ when we come to live in it, and it will then so absorb and control all other loves that the desire to gratify the animal will pass away, and the spirit-love so lose its attractions in this catholic love that no mine or thine can exist; there will not be room for selfishness. One brotherhood, one God, one heaven of love, will fill the world. This is the kind of love the Shakers, we suppose, mean to dwell in; and they are indeed "up stairs" if such be the case, needing no generating or spirit-love to fill the cups of happiness already overflowing; consequently they are celibates. But we are not Shakers, as some write us, because we advocate this love and are celibates until we attain to the full stature of men and women in Christ. Then, if we are satisfied that it is God's work that children can be produced who will not need regenerating, it will be time to decide to generate. Let only those things be done which will glorify God, is our motto; and we would like to say to all who think of applying to join us, if they do not feel like giving up all for Christ's sake it is useless to apply.

Yours for Christian Communism,

ISAAC B. RUMFORD.

THE ELECTRIC LIGHT.

HOW A MILL IN WALTHAM IS LIGHTED.

[From the Boston Herald.]

An electric light, as a scientific toy or as a matter of exhibition, is in these days no novelty; but to see really useful and remunerative service performed by it—not for a short time, but hour after hour and day after day—is perhaps rather more than is generally expected. It is a fact, however, that a portion of the Boston Manufacturing Company's great mills at Waltham, where the best light is required and where the most gas has been consumed, is now, and has been for over three weeks, continuously lighted by electrical means. The portion of the mill alluded to is the hosiery department, an immense room measuring 91x150 feet, and having an area of about 14,000 square feet. In it are employed 360 hands, mostly young women, who are engaged in the fabrication of hose of all the better varieties. Much of the product is of an essentially fancy character, in which yarns of all conceivable shades are used, oftentimes two shades so nearly alike being knit in juxtaposition, that heretofore the operatives have made frequent mistakes while working after daylight had failed them and gas had been substituted. In this very trying place has the Wallace-Farmer electric lighting system been introduced, and is

NOW IN FULL OPERATION

with the most satisfactory results. It is true the light is not altogether free from the objection of flickering, at times, but that fault is found, in practice, to amount to little, if anything. In fact, the lights are so disposed that the momentary failure of one can scarcely be noticed, and at all times, while the current is on, the room is pervaded by an agreeable, though bright light, as if brilliant rays of the sun were entering the room by the windows on all sides at once. The plant in use at these mills consists of two dynamo-electric machines or generators, of the Wallace-Farmer type, and ten lamps, five being in connection with each generator. The machines each occupy a space of about two by four feet in the center of the floor, and are each driven by two four-inch belts direct from the main shaft, at a speed of 800 revolutions a minute. From each machine a copper wire about three-sixteenths of an inch in diameter is run successively through the five lamps of its circuit, and, finally, from the last back to the generator. The lamps are suspended from the ceiling, so that they are about fourteen feet from the floor, and are disposed so as to give the most effective result, rather than to secure symmetry of appearance. Each lamp consists of a substantial metal frame, capable of holding in a horizontal position two carbon plates.

THE UPPER AND LOWER PARTS

of the frame are insulated from each other, and one of the conducting wires is connected with each carbon. In the center and above the upper carbon there is an electro-magnet in the circuit, with an armature, by means of which the upper carbon is separated from the lower any distance required. Wires from the generator are connected to the binding posts, and, when the carbons are together, the circuit is closed, the electro-magnet acts, raising and holding the upper carbon far enough from the lower to give a good light. The light burns toward the opposite end from which it started, then changes and burns back again, always burning at a point where the carbons are nearest. If from any cause the light goes out, the circuit is broken, and the electro-magnet ceases to act, instantly the upper carbon falls, the circuit is closed again, the electro-magnet raises the carbon, and light is re-established. Each burner is encased in a hemispherical opaque glass shade, which serves to soften the light in the most agreeable manner, without robbing it of any considerable degree of its power. The fact that the electric system gives an

AMPLE AMOUNT OF LIGHT,

of the most satisfactory quality, seems to be established, and the only remaining question is that of expense as compared with other illuminating agents. In the hosiery room at the Waltham mills there have been 144 burners dispensed with, and their place more than supplied with ten electric lights. Now each of the burners must have consumed at least six feet of gas an hour, or a total of 864 feet for the 144 burners. All of these burners have certainly been in use three hours a day for 180 days in each year. This gives a consumption of 466,000 cubic feet of gas, which, at $2.25 a thousand, would amount to $1,048, while the expense of running the electric light, including the power, for a far greater number of hours, would be less than $600; at the same time a better light would be supplied. It certainly seems from the above showing, which is made quite within bounds, that the figures are decidedly in favor of the electric system. At any rate, a further experiment is to be made at the Waltham mills, where in a few days the electric system will be extended to the weave room. So far as could be learned, not only are those in authority well pleased with the new light, but the operatives are quite delighted with it, as it materially aids them in their labors.

REVIEW NOTES.

HOW TO MAGNETIZE, OR MAGNETISM AND CLAIRVOYANCE. A practical Treatise on the Choice, Management, and Capabilities of Subjects, with Instructions on the Method of Procedure. By James Victor Wilson. New and Revised Edition. Pamphlet. New York: S. R. Wells & Co. 1878.

This little work made its first appearance in 1847. That its author was remarkably receptive to the spirit or humor of that time is evident from the confidence and enthusiasm with which it is written; for animal magnetism then occupied a place in the foreground of public attention. Everybody was interested in it, and nearly everybody was either witnessing or trying experiments. That somewhat notable book, "Nature's Divine Revelations," came from the press at about this time—the direct results or first fruits of the science, so considered. Indeed, stories had been circulating for three or four years concerning the wonderful mental reach and clearness that its author, Jackson Davis, was developing through the magnetic process, and now, all could see the half had not been told. What might not any one become, if a good subject! The sick were healed; the secrets of nature were disclosed: the mind was given new and extraordinary powers. Such was the inspiration of that time, clearly reflected, we think, in this treatise, which though quite brief, and perhaps a little antiquated with regard to some of its methods and theories, is notwithstanding a practical and excellent presentation of the subject. Here is the epigraph:

"Certain wise physicians, even among the ancients, were aware how beneficial *to the blood* it is to make slight frictions with the hands over the body. It is believed by many experienced doctors that *the heat* which oozes out of the hand, on being applied to the sick, is highly salutary and suaging. The remedy has been found to be applicable to sudden as well as to habitual pains, and various species of debility, being both renovating and strengthening in its effects. It has often appeared while I have been thus soothing my patients, as if there were a singular property in my hands to pull and draw away from the affected parts aches and divers impurities, by laying my hand upon the place, and by extending my fingers toward it. Thus it is known to some of the learned, that health may be implanted in the sick by certain gestures, and by contact, as some diseases may be communicated one from another."—HIPPOCRATES.

Following this citation, which evidently indicates the leading use of magnetism in the opinion of the author, the work discourses on the benefits and prospects of magnetism. Then it gives facts and reasons in proof of magnetism. It tells how to select good subjects. It explains the magnetic process. It explains somnambulism and clairvoyance. It gives cautions and counsels to operators. It tells what qualities are necessary to success as an operator. It treats of magnetism as a curative. It says: "Christ just as imperatively commanded his Apostles *to heal the sick*, as he did to have faith in and preach the gospel"—a statement which we heartily indorse, and would say further, that we think the gift of healing is as sure to accompany faith in Christ at the present time as it was eighteen hundred years ago. The appendix has, in addition, a reprint of a valuable paper of late date by W. L. Fleming, M. D., on animal magnetism as a therapeutic means.

TRIUMPHS OF MEDICINE: An Address delivered by Prof. Joseph Rodes Buchanan, at the 17th commencement of the Eclectic Medical College of the City of New York. New York: Trow's Printing and Book-Binding Company. 1878.

In this address Dr. Buchanan discourses quite encouragingly regarding the increased chances a human being stands of living, when compared with things as they were a hundred years ago. Consumption, whose insidious approaches were considered by our forefathers as a sure death-warrant, has proved curable: cancer, ditto: the old-fashioned practice of bleeding and the free use of mercury has been discontinued: electricity and other agents, ponderable and imponderable, are found to have healing qualities, and, altogether, we are in a better way than formerly, in spite of the intolerance and reluctance to dispense with their hobbies which are manifested here and there by some of the old-school practitioners. "Eclecticism," says the doctor, "is the eternal law of progress; and partisanship is a remnant of barbarism." This we will not pretend to dispute, as we are inclined to think it true. It is also a comfort to learn that through the efforts of the eclectic school we have added to our materia medica, *Apocynum Androsæmifolium*, *Caulophyllum thalictroïdes*, *Gnaphalium polycephalum*, *Xanthoxylum fraxineum*, and about two columns more of remedial agents of a similar nature. At this rate it looks a little as if the time were not far distant when the most advanced medical experts would begin to ask the question, what is the use of dying at all? It has been demonstrated, as Dr. Buchanan says, that there is no need of dying of cancer, or consumption, or such diseases, formerly supposed incurable; we would suggest to the doctor the query whether there is no probability that old age may sometime be included in the same category. Certainly it is no more fatal than consumption was considered to be fifty years ago. One by one, the mortal diseases which afflict mankind are forced to give way before advancing science; soon old age will be the sole survivor; and are we going to stop there? Let Dr. Buchanan and his colleagues, who profess to represent the foremost rank of medical attainment, answer this question.

LAW AND CREEDS.

The English Court of Appeal has recently decided a case involving the question of parental authority as between husband and wife in a manner which upholds in some degree the old Roman doctrine of *patria potestas*. The case was this: Years ago the Honorable Leopold Agar-Ellis, a Protestant, wooed and won Miss Harriet Stonor, daughter of Lord Camoys, a Catholic. During the courtship Mr. Agar-Ellis promised his intended wife that their children should all be brought up as Roman Catholics, without which pledge she would not consent to marry him. At the same time she assured him that "all would be right after the marriage," which he now claims to have understood as an agreement to leave the choice of the children's creed to him. On the birth of the children they were baptized as Roman Catholics, and without the father's knowledge or consent were taken when old enough to Roman Catholic churches and to confession. The three daughters of this union are now respectively thirteen, twelve, and ten years of age. The mother has persistently endeavored to make Roman Catholics of them, while the father has taken them to Protestant churches on Sunday, and taught them the Church Catechism, endeavoring as persistently to prevent their adopting the Roman Catholic faith. At length the girls refused to obey their father's commands to accompany him to church, whereupon he promptly made them wards of the Court and commenced legal proceedings to vindicate his authority. The mother opposed, and the Lords Justices decided in favor of the father, holding that "the ante-nuptial promise is in point of law absolutely void," and that the matter must be left to the father's "sense of parental duty and to his conscience."

Commenting on this case editorially, the London *Daily Telegraph* makes a most amusing slip of the pen. It says, referring to the ante-nuptial promise, "Are a few hasty words, uttered almost as an endearment by a lover, in a moment of sentimental weakness or of passionate rapture, not spoken of his own free will, and deliberately renounced when the blood has cooled, to overrule and defeat the settled public policy of the State? Most men would be generously disposed at such a moment, especially in dealing with interests so remote, and there is no saying what undertakings might not be extracted from an orthodox admirer *by a winning little Shakeress*, or a lovely, pouting young Mormon." Fancy a man courting a *Shakeress* and making stipulations as to the offspring!

And now the American editor begins to snatch up every bit of democratic grumble that comes from Canada about the etiquette that will hedge in the Viceroy and his wife. Well, the editor needs to. Fact is, we have a good deal of English loyalty rooted and holding its own in out-of-the-way corners, under hedge-rows and in the locks of fences: always, of course, a good deal stunted and depauperate, as the botanists say of plants growing out of place. It stands to theory that we should have an appreciation of the honor which is supposed to descend from the King, the recognized head of our great Anglo-Saxon fraternity. Can one century of republicanism take that out of our blood which seven centuries of looking up to kings had been putting into it? Guess not.

There was your mother and Deacon Collins' wife, humble enough themselves, but always discounting us common folks just because we are not the lords and dukes they needed to look up to. They were, in fact, like hop vines that had gone up a pole too short for them, and so they were left to gyrate in the air, vainly seeking for something to clasp with their remnant of loyalty. This curiosity, to give loyalty its feeblest name, is mostly confined to the women of the country. And in this connection the *Nation* says, "If the secrets of American hearts could be revealed, we fear it would be found that the material for about a million of each order of nobility, from dukes down, exists among us under quiet republican exteriors, and that if a court circle were set up among us, no earthly power could prevent its assuming unnatural and unmanageable proportions." All of which, you may say, is psychologically interesting, but not dangerous.

AMERICAN SOCIALIST.

THURSDAY, DECEMBER 19, 1878.

SUBSCRIBERS to the "Socialistic Union" will please add to their list of members the following:

Lois Waisbrooker, Riverside, Cal.

The Banner of Light and the *Religio-Philosophical Journal* are the largest and perhaps best of American Spiritualistic papers. They are both well supplied with the theory and fact of Spiritualism; and though they don't always "pull together" they yet form "a good team," and are doing a good and necessary work in their chosen field of journalism.

CENTRAL New York is rather noted for the excellence of its journals; and it is with pleasure that we call special attention to one of their number—the Syracuse *Standard* (whose prospectus appears in another column)—as an old, well-established and reliable newspaper. All its departments are well conducted, its market reports being a special feature, making it a favorite with farmers and merchants.

WE hope all our regular subscribers who desire the AMERICAN SOCIALIST for 1879 will renew their subscriptions promptly, so that there may be no delay in sending them the early numbers of the new volume.

Some of our friends have availed themselves of our special offers for new subscribers, and also of our clubbing rates. Where persons take several periodicals there is quite a saving in ordering the whole with the SOCIALIST. Also we are very glad to see that a few friends have a continued appreciation of our "Communistic Plan of Subscription," as published every week in the first column of the paper. We receive occasional remittances from such, to enable us to send the SOCIALIST to worthy people who are Communists at heart but too poor to subscribe. The following gifts for this fund have been received within two weeks:

Mr. W. V. Spencer,..... $2.00
Mr. Allyn Cox,..... 5.00

If there are others who desire to add anything to this fund, we will cheerfully receive and apply the amounts. For every dollar given on this plan we will send the paper one year to some worthy poor person. The donors can suggest the names of beneficiaries if they choose to do so. We might also mention that some, like our old friend Joseph Anthony, the founder of the "Socialistic Union," have subscribed for two copies of the SOCIALIST for 1879, so as to have one copy to give away each week. It will be remembered that we send two copies to one address for $3.00 per annum.

THE SOCIALISTIC UNION.

ITS USES AND ABUSES.

We disclaimed at the outset any responsibility for the results which might attend the free intercourse of the members of the Union; but we have nevertheless watched its growth with some interest, and as we presented the plan upon which it is based to our readers, and have helped it forward by printing and circulating the names and residences of its members, we shall, we trust, be excused for saying a word or two from time to time in respect to its practical operation.

The original plan of the Union, as proposed by Mr. Anthony (see AM. SOC. of May 2, 1878), contemplated simply "the better acquaintance of the scattered friends of Communism." This is every way a worthy object, and we have reason to suppose has been in a measure realized by many of the members of the Union. Every member was made free to write to every other member, but it was expressly stipulated that no one was under any obligation to burden himself with correspondence that was unacceptable to him; and correspondence thus limited may certainly be conducted with profit to the writers. It was supposed by many who became members of the Union that the study of Socialism in its different phases would receive a new impetus from the Union, and that it would in this way coöperate with the AMERICAN SOCIALIST in producing a crop of Socialistic students who would not stop short of a thorough understanding of the fundamental principles of Socialism. This, again, is an object worthy of all praise.

We trust these objects will all be realized in some measure at least; but we want to say that very likely none of them will be realized in any satisfactory way if

1. The lists are allowed to be used for flooding the Union with advertisements of all sorts of nostrums for the cure of physical, moral and social maladies;

2. If the hobbyists and sentimental enthusiasts are allowed to get a predominant influence in the councils and correspondence of the Union;

3. If the attention of the members becomes at once diverted from the primary objects of the Union to the question of immediate practical experiment in Community life;

4. And above all and more than all, if the Union falls under the influence of the free-lovers and affinity-hunters. Should this occur, the whole scheme would fail and worse than fail. We do not say this is likely to take place; but our attention is called to the fact that several of the names upon the lists of the Socialistic Union were also upon the lists of the old Progressive Union started by Dr. T. L. Nichols in 1855, which had freedom in love for its prime object; and we are certain that others have caused their names to be placed upon the lists of the Socialistic Union for no good purpose. Still we have no reason to suppose most of the members are not above reproach in this respect, and in all respects deserving of confidence. But wolves have long had a habit of getting in among the sheep, and a word of caution to the sheep to be on their guard will do no harm.

For ourselves we disclaim all fellowship with every form of anarchic free love, and advise every one to keep clear of it. The guaranties of love are none too sacred and binding in common society; and God forbid that they should be set aside until better ones are provided to take their place.

By the way, we have the lists of the old Progressive Union and private histories of several of its conspicuous members; if any emergency should arise making the publication of these lists expedient, they might prove as interesting to some of the Socialists as the "cipher telegrams" have been to the politicians.

PEDIGREE OF ONEIDA COMMUNITY.

CONTROVERSY IN THE INDEPENDENT.

Professor Mears of Hamilton College published in the *Independent* (Oct. 31) a severe article on the Oneida Community and its alleged immoralities, tracing its origin to the Finney Revivals. In the next issue of that paper the editor sharply rebuked the Professor for falsifying history and slandering Mr. Finney, as follows:

[Editorial in the Independent.]

"What possible ground is there for the statement which Prof. Mears makes, in his able article on the Oneida Community (in the *Independent* of last week), that this Community 'originated in the Perfectionism which grew out of the revivals connected with the name of Finney?'..... Probably the author of the article might, after the manner of genealogists, have traced the parentage of this Community back to other influential men, good and bad. Why he singled out Mr. Finney's name, is not readily apparent; the less so because, of all preachers, none ever insisted with a fiercer earnestness upon the cleanest morality. Anything that even looked toward Antinomian license was his abhorrence. Besides, any one who is at all acquainted with his revival work does not need to be told that in *a marked degree* it always elevated the tone of social morality. Professor Mears, to be sure, does not say, probably does not mean to imply, that the Oneida Community grew out of these revivals. Rather, it 'originated in the Perfectionism which grew out' of them. Now, this is certainly a piece of philosophic history which has 'grown out' of something besides attention to facts. 'These Perfectionist tendencies,' says Professor M., 'were developed in the mind of John H. Noyes, the founder of the enterprise, as early as 1834.' Now, as Noyes was a graduate of Dartmouth College, of the class of 1830, studied law for a while, and then spent a year in Andover Theological Seminary, after which, according to Prof. Mears, he graduated from Yale Seminary, it would be quite as natural to infer that his 'Perfectionist tendencies' came from Andover or New Haven theology as from Mr. Finney's revivals. For at that time certainly there was scarcely more Perfectionism in Mr. Finney's teachings than in the theology of Dr. Woods. In his 'Revival Lectures,' (2d edition, 1835, p. 421) Mr. Finney says: 'I have been confounded when I have heard some persons talk of their purity, and of being entirely pure from their sins, and of being *perfect*,' and much more to the same effect. Now these lectures were delivered at just about the time these 'Perfectionist tendencies' were developed in the mind of Noyes,' which same Perfectionism (giving rise to the Oneida Community) 'grew out of the revivals connected with the name of Finney.' It was several years after this that Mr. Finney began to teach and preach his doctrine of Sanctification in the form in which it is stereotyped in his 'Systematic Theology.' His views on this subject have been stigmatized by the term 'Perfectionism.' But, in the sense in which this term is commonly used and in which Professor Mears uses it, Mr. Finney was *not* a Perfectionist, and most certainly there was never a fiber of Antinomianism in all his preaching. But, even if there were after 1840, how came John H. Noyes to feel the influence of it in 1834? There was at the time Noyes was at New Haven a heresy abroad which was called 'New Haven Perfectionism.' It was this, probably, that infected him. But it is beyond question that Mr. Finney never had any connection whatever with the theories of that sect."

Whereupon J. H. N. offered his testimony on the points at issue between the Editor and the Professor, which, we are happy to say, was honorably published in last week's *Independent*, without comment. We reprint it as follows:

[Letter of J. H. N.]

To the Editor of The Independent:—I am naturally interested in the question started between you and Professor Mears as to the pedigree of the Oneida Community, and would be glad to help that inquiry to a truthful result.

You are certainly right in defending Mr. Finney from the charge of anything like exclusive responsibility for the Perfectionism which led to Oneida Communism. The revival men with whom I was associated at New Haven in 1834, and from whom I got some of my first ideas of Perfectionism, were young disciples of Horatio Foot, who was then at the height of his fame. Mr. Finney was at that time absent on his voyage round the world. These young men were full of zeal for the *law* of perfect holiness which they got from Foot; but they did not profess the *attainment* of it. Yet they were acquainted and more or less connected with a little group of enthusiasts at Albany and west of there, who *did* profess the attainment. These enthusiasts were grouped around a young man by the name of John B. Foot, who was a graduate of Williams College and a student of theology under Rev. Mr. Kirk of Albany. As a voucher for these statements, I send you an account of the origin of New Haven Perfectionism which I printed in 1840, when the facts were fresh.

You are right in maintaining that Mr. Finney was not infected with Perfectionism of any kind up to the time of my outbreak, or for several years after. You will find evidence of this in a letter from him, dated April 3d, 1837, which I soon after published in the *Witness*. A copy of it is here placed at your disposal:

"*New York, April* 3, 1837.

"DEAR BROTHER NOYES:—I have this moment received and read your letter, and thank you for it. I have often heard of you, and of your *extravagances, of course*. But, precious brother, I have learned not to be frightened if it is rumored that any one has received any light which I have not myself. You speak as if you thought it doubtful whether I would correspond with such an one as you. Now, it is true that I have supposed, *from report*, that some of you carried your views too far; but, whether this is true or false, I should consider it a great privilege to possess myself thoroughly of your views. My engagements are such that I cannot enter into anything like a lengthy correspondence with *any one;* but it would give me extreme pleasure to see and converse with you. I have inquired after you this winter, but have not been able to learn where you were. You are well acquainted with my beloved brother Boyle. I had hoped to see him and have a full explanation of his views, but believe he has gone West. I am expecting to leave the city in a short time—*i. e.*, a week from to-day; and, should you be in the city in the meantime, I should be rejoiced to see you at my study in the Tabernacle, entrance 95 Anthony Street. I think I am anxiously inquiring after truth; and, although I am at last aware that I need and can have but one teacher, yet it would be a great satisfaction to me to hear from your own lips 'what thou thinkest, for as concerning this way I know that it is everywhere spoken against.' You have had time to weigh and turn over and over your past experience and views; and have, I hope, candor enough to declare the whole truth in regard to the present state of your feelings and views, etc. I have heard so often, and, as I supposed, so correctly, that you had been deranged that I have believed it. I do not mean that I suppose you are so now; but that your first excitement upset you and drove you into some extravagances. Now, brother, I should like, in the warmth of Christian love, to converse this matter over with you, and learn whether you have discovered any hidden rocks on the coast and dangerous quicksands, upon which an inexperienced navigator is in danger of falling. I have no fear of the doctrine of holiness—perfect, instantaneous, perpetual holiness; and know full well that, like justification, sanctification is to be received by faith, and that we are as much at liberty and as much bound 'to reckon ourselves dead unto sin' as unto damnation. I am reading, as occasion offers, the 'Perfectionist,' a copy of which I have by me. I suppose that contains your views. I have as yet read but little for want of time, and must defer my further perusal of it until I get to Oberlin. I am too busy to write and too much exhausted by continued conversations.

"Your brother, C. G. FINNEY."

Immediately upon receipt of this letter I went to New York, and had an interview of several hours with Mr. Finney. He received my conversation in the spirit which his letter manifests; and I rejoice that I have an opportunity of publicly testifying that the candor and kindness of his behavior toward me was surpassingly beautiful and refreshing.

I have always maintained, on the strength of this letter and other facts that Mr. Finney got his impulse toward Perfectionism from me, instead of my getting my impulse from him. Even if this were the case, he

cannot fairly be charged with anything like complicity with my "heresies," for his Perfectionism was as different from mine as law is from grace, and for ten years of my editorial labors at Putney subsequent to 1838 he and his associates of the Oberlin *Evangelist* were the most pugnacious of all the foes with whom I had to wrestle. You are right in describing the fierceness of his enmity to Antinomianism, as I know to my cost.

But you are mistaken in your idea that there was a kind of Perfectionism at New Haven called "New Haven Perfectionism" before I came on the stage. That was the name of the Perfectionism which originated with me in 1834, and was used to distinguish that kind from the Perfectionism of John B. Foot and the group at Albany, which was called "New York Perfectionism." The feud between these two little sects, notwithstanding their family relationship, was as earnest as that between my kind of Perfectionism and Mr. Finney's.

I never heard of any "New Haven Perfectionism" previous to 1834, and am quite sure that Dr. Taylor and his school were never infected or charged with anything that could bear such a name. The only agency I can fairly trace to them in the shaping of my course toward Perfectionism was the influence of their famous doctrine of human ability, which affirms that man *can* keep the whole law of God.

If it were proper for me to express my private opinion as to the pedigree of the Oneida Community (meaning by that the main human influence on my mind which was the antecedent of my conversion to Perfectionism), I should point to Andover as my birthplace. It was there that I got in love with the independent spirit of German hermeneutics. It was there that I learned from Moses Stuart that the twenty-fourth of Matthew relates wholly to events connected with the destruction of Jerusalem, from which I inferred that the Second Advent took place 1800 years ago. It was there that I learned from the same beloved instructor that the seventh chapter of Romans relates only to the experience of a carnal man under the law, and is no standard of Christian experience. It was there that I got what I might call a desperate love for Jesus Christ, which far exceeded in depth and effect any enthusiasm which I caught from the revivalists at New Haven or from the New York Perfectionists.

For evidence that the Oneida Community got one of its most valued and singular institutions direct from Andover, I refer you to an article in the *Congregational Quarterly*, April, 1875. A copy of it will be found with the other voucher.

In conclusion, let me say, without a voucher, that I should never have dared to advance into Oneida Communism, or, if I had, I certainly never should have succeeded, if I had not believed in the power of grace to save from all sin, which is Perfectionism, derived from Andoverian exegesis. Nor should I have dared the experiment, or succeeded in it, if I had not been equipped with the machinery of *Mutual Criticism*, which machinery was invented by the very *élite* of Congregational devotees and came into my hands at Andover.

Very respectfully, J. H. Noyes.

Oneida Community, Nov. 10, 1878.

INDIAN CONTROL.

III.

We are pleased to be able to continue the illustrations of this subject (if not to arrive at any solution), by the contribution of a correspondent. The writer of the following story, Mr. Carlton Rice, is a gentleman of high respectablitiy and trust—brother of the late Senator Rice of Minnesota, a personal friend of the late Gerrit Smith, of whom he was a not very distant neighbor; and, we may add, favorably known to the Oneida Community as a lover of toleration, and one who has always interested himself in its behalf when it has been abused by newspaper calumny or legal injustice:

Hamilton, N. Y., Dec. 10, 1878.

Dear Socialist:—Reading your articles on "Indian Control" brought fresh to my mind experiences in my own family years ago. When my oldest daughter was about twelve years old she became strangely affected—so strangely that her friends could not imagine what was the matter, and a physician whom they consulted said it was more than he could understand. He called it nervous excitement, but after awhile we became satisfied that she was under the control of spirits.

It would be tedious to relate even a small part of what we saw and heard during the years of this girl's mediumship. During those years she must have been influenced by hundreds of different spirits, but for a long time she was specially susceptible to Indian control. One spirit of this race in particular controlled her almost exclusively for a good while.

This spirit gave his name as Wyoming, and represented himself as a chief of much importance in his day, which was three hundred years before the coming of the "pale faces," as he called them. Many an evening when my family were all together, my wife sitting by the table sewing and the other children around it studying their school lessons, Wyoming has come and conversed with me through this daughter. His visits were so frequent and we became so sociable that he seemed like a neighbor dropping in. He impressed me as a man of great knowledge and experience, and I could not but regard him with a kind of reverence. He knew a great deal about this continent—was posted in respect to all our Western States and Territories. He could talk three distinct Indian dialects and would repeat the Lord's prayer in four very dissimilar languages. He was sometimes puzzled over his English and would mix Indian with it. Speaking of the ancient Indian population, he said their numbers were kept down by frequent wars, just as is the case with civilized nations. He said the religion, the customs, and the vices of the American people of this day would shock the old inhabitants of the country.

He would describe to me how the Indians conducted their councils, war dances, etc., saying that at such times the spirits of their friends were always present. Once he told me how he was dressed on a certain important occasion. I said I would like to have seen him in that array; to which he answered, if I would go with Emma (the medium) to Mr. Nolan's picture-office in Waterville, at such a time, naming the day, he would go with us, and if possible show himself in a picture by Emma's side. The time was ten days distant, but meanwhile the Indian made us several visits and always reminded us of the appointment, promising that he would be there and do what he could to produce the picture, saying also that many other Indians would be there to help him make it a success.

In my doubts of his ability I was very anxious for the time to come, and started promptly on the day appointed with my wife and Emma for Waterville, a drive of about two hours. Arriving there I lost no time in seeking the picture gallery, ascended the stairs, opened the door, and finding Mr. Nolan in, asked for a photograph of my wife and daughter. My wife sat first and obtained a satisfactory picture. My daughter then took her place. I observed the artist seemed to shake like a person in a chill while adjusting his instrument. I asked to go with him and see the picture brought out and was allowed to do so. Holding the plate over a spirit-lamp, two objects were distinctly visible. When the picture was completed and handed to me, there was a perfect likeness of Emma, and by her side stood a large, burly, copper-colored Indian. The last figure was almost as clear as the first. He had on his head a sort of turban; in that was stuck a row of feathers; in his ears were large rings, and around his neck rows of beads. His bosom was bare. His wrappings on examination with a magnifying glass appeared to be of fur, and in front was a miniature picture of a deer's head. The face under a glass was perfect, showing every feature of this bright-eyed pet of the forest.

The artist appeared surprised at the result, saying he had taken other spirit photographs, but this was the most interesting instance that had occurred. When I saw this picture I thought there was no end to my faith in the marvelous.

The medium had taught the village school in Peterboro the season before, boarding with a Mr. Alesworth, whose family with that of many others in the place became familiar with her peculiar gift and with this particular control. Mrs. Miller (Gerrit Smith's daughter) was one among the interested.

After getting this picture my daughter wrote to Mrs. Alesworth that she had obtained a photograph of her Indian guide. Mrs. A. was so pleased that she showed the letter to Mrs. Miller, and the next day these ladies, together with Mrs. Smith, Mrs. M.'s mother, took a carriage and went to Nolan's rooms in Waterville. Mrs. S. asked at once to have her picture taken. On seating herself for that purpose, she requested the artist to wait until she should tell him she was ready. Then drawing a chair to her side, she says, "I want the spirit of my son, Fitzhugh, to sit in this chair by the side of his mother," after which she told the artist to go on. The finished photograph showed a picture of Mrs. Smith, and in the chair by her side the picture of a young man who appeared to be looking in her face, and whom Mrs. S. recognized as that of her son Fitzhugh, who died many years before.

My own experience and that of Mrs. Smith were so striking that I wrote a full account of them, which was published at the time in the *Banner of Light* and *Religio-Philosophical Journal*. Awhile after I saw Mrs. S. at her house, and she told me she had received a number of letters from persons who had read my account, asking her if it was true, and she wrote to them that it was.

In conversation with the artist he told me he could not tell how he took these spirit pictures—that many sittings had been spoiled by their appearance when they were unexpected. The way he first found out that they were spirits was by their being recognized by their friends. When it became known that he got spirit pictures, his business increased and he began to increase his charges; but on a sudden he closed his office and took up another occupation, which was said to be on this account: he was an Irishman and a Catholic, and his priest forbade him to practice his extraordinary art.

The photograph of Wyoming has been seen by hundreds of people, has been in the tropics, in South America, and now is in San Francisco in the owner's possession, and although taken more than a dozen years ago is as plain and fresh as on the day it was taken.

In view of these facts what a door of inquiry is opened to us.

Carlton Rice.

COMMUNITY ITEMS.

ONEIDA.

—Ah! you are looking hearty, Mr. Winter.

—Dancing school now on Saturday evenings.

—T. L. Pitt has returned from his Western agency—he had been absent from home nearly four months.

—Mr. Holmes, an old friend of the O. C., who came near joining it in his early days but was prevented, has been taking baths here this week.

—For many years we have chiefly derived our means of support from three sources—the manufacture of traps and silk, and the canning of fruit. Recently two new industries have sprung up. At Wallingford the factory which was for a long time used in the job-printing interest is now much more profitably devoted to the manufacture of steel and iron spoons. About sixty of the village operatives are employed there. It is well known to the hardware trade that America has been dependent on Germany for the chains used for halters, fences, pumps, and other similar purposes which require a coil-chain. America had produced nothing to compete with the article imported from Germany. This, however, can no longer be said. Last year Mr. M. H. Kinsley conceived the idea of a chain constructed on a new principle (for which application for a patent has been made), which might serve as a substitute for the German coil-chain. Experiments soon proved that not only an equally good but a superior article could be thus produced. In strength it is so much superior to the German chain that for any given purpose a much smaller size may be used with equal security. This new product has already been received with much favor by the hardware market, and when it becomes generally known we have no doubt it will be sought after for a great variety of uses. We carry on the business at present in the unfinished story of the new wing, where it is handy for any one who has an hour to spare to drop in and take a seat at the chain-vise.

—"There is no great loss without some small gain," is an old saw which has brought its modicum of comfort to many an unfortunate wight. The converse of this apothegm seems to be equally true; that is to say, we don't often make a great gain without sustaining some small loss—we don't often attain a great good entirely unmixed with evil—at least, in the present stage of progress. Take, for example, the system of modern improvements in household economy, which places at our command fire and water and light with scarcely more effort for the moment on our part than it required for Ali Baba to pronounce the cabalistic words which put into his possession all the treasures of the robbers' cave. Are you cold? Reach forth your hand and open a valve, when in rushes the steam, bringing its delightful warmth; no carrying of logs to the fireplace, no lifting of coal to the grate, no smoke or gas or ashes. Do you wish for water? Even though you are in the fifth story you have no need to run down; just turn a faucet, when out will pour the fluid as readily as it did from the rock which Moses struck; no straining of the sinews at the well to draw it, no back-aching swinging of a handle to pump it. Has twilight stolen on unawares? Give a twist to your thumb and finger and out bursts a flame absorbing the gathering dusk as the sun dispels the mist; no snuffing of dull-burning candles, no coaxing of sluggish oil-wicks. Wondrous as is all this syste-

matic arrangement, it has its bane; Croton-bugs and white crickets follow it wherever it is introduced. The steam-conductors make a warm home for them to live and multiply in, and the general riddling of the house with pipes enables them to travel about with as much celerity as the lightning-rod drummer flies from Maine to California. We tried many remedies for this rapidly increasing evil—boiling water and borax and everything else we heard of; but no use. We began to fear that we should be compelled to take our bane with our comfort; but we rejoice to announce for the benefit of those who are similarly afflicted that one sovereign vanquisher has at last been found. "Persian Insect Powder," wherever scattered, makes fearful slaughter among these pests, and we are now so sure of victory in the war of extermination that we are beginning to have some unalloyed enjoyment of our modern improvements.

HOW WE LIGHT OUR HOUSE I' THE NIGHT.

O. C., Dec. 9, 1878.

"The day is done, and the darkness
Falls from the wings of Night—

and how do you keep shadowy 'Gushkewau' out? Yours is a novel institution, and—pardon me—I am fancying there may be something unique even in the simple matter of lighting your house?"

"Unique?—O, no—we use the common kerosene lamp."

"Have you never thought of making gas?"

"Yes; we thought of it enough to put pipes in the house when it was building; but we have been waiting for improvements, and now we shall probably wait for Edison's ultimatum."

"Still your house, I see, is finely illuminated. Those hundred flashing lights must involve labor, at least?"

"That they do, certainly."

"Come, Sir, I am interested in the minutiæ of your enterprise; tell me all about this point, please. In so large a family as yours you must have rules and regulations and ways of doing small things, that to an outsider, a solitary individual like myself, would be entertaining, to say the least."

But I declined answering him fully, that evening. In fact, we had reached home just as my loquacious friend and fellow-traveler wound up his last remark, and his pointed questions having opened up a view of my own ignorance, I was quite willing to excuse myself till another time. I knew we did not use gas, candles or electricity, but about the "minutiæ," the number of lamps, quality of oil, etc., etc., I felt myself to be an egregious blockhead.

Yesterday morning, returning from breakfast by the underground route, I passed through the lamp cellar (an apartment lined with cupboards, tables, barrels containing new lamps or chimneys, and receptacles for broken glass), and was thereby reminded to glean a little knowledge from Mr. R., the plump, good-natured, soft-voiced factotum of the place. He obligingly gave me a goodly store of information; some of which, for the benefit of my whilom interlocutor, and others who may be interested in the minutiæ of every-day Communistic affairs, I repeat:

We have in use 400 lamps; 100 hang in different parts of our buildings to light obscure passage-ways, or the main corridors and Hall, or in chandeliers to illumine the public parlors. 50 out of these 100 burn all night, and a card attached, signed by the fire-warden, signifies that they are not to be disturbed by the watchman. The remaining 300 are used by the adult members of the Community in their private rooms, or are in other ways appropriated. They are mostly the common glass "*Stand lamp.*" 12 "Student lamps" are used in different parts of the house. The founts or hangers are many of them of the complicated Cleveland Patent Safety style.

The oil we have used for some years is "Devoe's No. 1," which stands a fire test of 150° and is a good illuminator. Since adopting this brand no explosion or accident of a dangerous kind has happened with the oil. Years ago, I remember, accidents with lamps were not unknown. One exploded in the hands of a young man who worked in the boiler room, where the oil had become too highly heated, fortunately without injuring him at all. Another, left alone in one of the rooms of a boarding-house the Community kept for some of its employés at that time, exploded; and, but for a timely discovery and prompt extinguishment of the fire it had started, would have occasioned the destruction of the building. At another time a lamp from one of the brackets in the large Community Hall was accidentally overturned while the Hall was filled with company. The oil became ignited, and a panic started among the crowd at the sight of the flames. A quick-witted young man tore off his coat and threw it over the fire, others followed his example, and in another moment all cause for excitement was gone. Such occurrences induced us to purchase a better quality of oil.

Mr. R. informed me that he had filled lamps in that cellar for nearly five years, and with a laugh that caused his words to sound a little equivocal, said he found it a pretty serious business. His conveniences for filling, I observed, were excellent. The seventy-five lamps that on an average come to be filled of a morning, are placed on a round, revolving table. At the back of this table sits Mr. R., behind him a very large oil-can, elevated some feet above the table, and having attached a rubber hose and stop-cock. From this hose he fills the empty fount in front of him, and turns the table for another. "All very easy," he says, and "all very fine" for us Communists to set down our empty lamps on his table, go about our work, and, returning, find them replenished and as bright and clean as were those of the faithful virgins.

The rules for protection against fire from lamps are many, and, I am sorry to declare it, have oft to be enunciated to the family by the fire-warden or other members of the fire-board. "Our people must remember that no lamps are to be taken into the garret, the wooden out-buildings, the distributing clothes-room in the cellar," they say; or, "If you leave your lamp burning alone in your room, if it is only for a moment, you must expect some vigilant person will extinguish it—such a practice is against all the rules." "Lanterns only are to be taken into closets," etc., etc. But if we sometimes forget, we are never unthankful to hear what our protectors repeat.

Swift, Courtney & Beecher Co's "Three Noes Safety Match" we use. "No smell! No noise! No danger!" Igniting with ease on the prepared surface of the boxes in which they are bought, they are as innocent as jack-straws when away from that affinity. And yet our vigilance committee, our "protectors," will have it, that no burnt matches are to go into the common receptacle for garbage; they must go to the great furnace in the boiler-room, and disappear in smoke, one and all. Benevolent Lady T., fearing, I imagine, that some of us may likewise get a "raking over the coals" for a neglect of this rule, makes an occasional round with her well-worn dust-pan, and bears off the collected store of burned matches to their orthodox end. Then—but I have already told you more than I at first contemplated, and more than Mr. R. told me. You will excuse?

C.

Forney's new paper, *Progress*, promises to be a great success. Over 17,000 copies of the first number were sold, mainly in Philadelphia, the city of its publication. Mr. Forney ascribes its success partly "to the anxiety of the people of the United States for an eclectic journal that would be independent and courteous, and always disposed to look at the bright side of our imperfect human nature." That is just the impression the paper gives you: nothing hypercritical or morbid or acrid, or heavy and indigestible; it will prove a pleasant companion for every fireside. It is a hebdomadal sheet of nearly the size of the SOCIALIST, with twenty pages of reading matter, in clear large type. Price, $5.00 a year in advance.

RECEIVED.

THE SERMONIZER: a Monthly Magazine devoted to Homiletical Literature. Rev. J. C. Hornberger, Publisher, Lebanon, Penn.

THE LABOR SIDE OF THE GREAT SUGAR QUESTION. By a Workingman. New York: 1878.

THE IMMORALITY OF LENDING FOR PAYMENT OF INTEREST, or for any Usurious Gain. By Arthur H. Mackmurdo. Price, one shilling. Published by Charles Watts, 84 Fleet st., London, E. C.

ONE THING AND ANOTHER.

Don't undertake to mend a pen with a meat-ax.

Persia will get her Turkish province of Khotour in a week or so.

Lieutenant Flipper has written a book, "The Colored Cadet at West Point."

The tooth of time is gnawing fearfully at that famous cathedral in Cologne.

Sir Garnet Wolesley is chirping as well as he can about the ague in Cyprus.

It begins to look as if the war wouldn't be anything but Ameer brush after all.

"One Thing and Another" ought to be conservative, we think. Don't you Lovet, Samuel?

South Carolina Hampton is going to wade into the United States Senate on one leg and a crutch.

What shall we do with the balance of the Geneva Award? No answer yet. Congress is meditating.

Twenty thousand dollars spent in Democratic Potterings about that election of President in 1876. Sin costs a sight.

Roumania gathered money during the war, and she has just paid up the interest on her debt and has something left.

There are seventy men in Congress who are not lawyers; and in the Senate there are twenty Senators not bred to the law.

If you want to have a genius for anything you must get yourself born of a talented mother. That is the way Wilhelmj, the great violinist, did it.

There is no question but foreign capital is kept away from the Southern States by the general belief, in Europe, that property is not safe at the South.

John McCullough, the Shakesperian actor, took half the profits on a week's acting in St. Louis, and it amounted to $2,900. How is that for a hard-working man?

Judge Kingman, of Wyoming, says the women of that Territory do appreciate their right of voting and they exercise it, too, whenever their domestic duties permit.

Dr. McCosh, of Princeton, is a Scotchman in three parts: religion, philosophy and thrift. He says his college has received $2,500,000 in gifts since his presidency began.

That day of sunshine on Sunday, the 8th, was only a little smile hiding a great deal of premeditated mischief. The valley of the Connecticut was the center of the floods that came.

Ole Bull says, "I begin every day anew—all by itself, you understand—and I leave all the unpleasant things behind and remember only the things that make me content and young."

Our American Jewelers, the Tiffanys, have gone to the top of the world in their department of things. They are now making fac-similes of the ancient jewels dug up by Di Cesnola in Cyprus.

Senator McDonald, of Indiana, has got a new cloak, and he wears it in a truly Roman senatorial style. Every Senator who has the talent for it ought to don a cloak, but if he has not he might as well put on the humpy shawl.

Madame Blavatzky has sold all her little "articles of virtue and bigotry," preparatory to going back to pickle in her favorite paganism of India. She has radiated all she can, we suppose, and now has need of replenishing her gospel.

The conductors of elections at the South had better understand that the United States Government is supreme in South Carolina. That is the one stake that they had better twine themselves around as gracefully as they can. Pribble prabble won't do.

The Ameer weakens badly. The Russian Envoy, but not the Mission, has gone away from Cabul. General Roberts has surmounted the Shutar-Gardan Pass, and General Browne can have Jelalabad whenever he chooses to advance from Dakka and receive it.

Surveyor-General Woodward, who has been South studying the yellow-fever, attributes its rapid spread to bad sewage, to the filthy habits of the lower classes, and to the almost total want of the quarantine regulations that would have prevented the introduction of the seeds of the disease.

Henry Palmer, commonly known as Robert Heller, the magician, who died lately in New York said in his will, the executrix "shall destroy, break up and beat out of shape all the secret apparatus and mechanical devices connected with my business, so that no one may have the benefit of my brains after death."

The Senate has passed Mr. Edmund's Electoral bill, which provides for some changes in our mode of filling the offices of President and Vice-President, and which will, it is hoped, make a repetition of the anxiety of 1876 and '77 impossible. 'Tis doubtful whether the Democrats will allow the Republicans to adjust so delicate a matter.

The British officials in India have to take their pay in silver, and when they send their money home they have to suffer a loss of nearly twenty-five per cent., owing to the depreciation in that metal. It is supposed to be this class that has raised the question of demonetizing the $1,500,000,000 of silver used as a circulating medium in India.

There are a number of inventors who are going to "divide the electric light" among them. Mr. Charles F. Brush, of Cleveland, Ohio, has finished a machine of fourteen horse-power for one of the cotton mills in New England, which, it is said, will produce in a single circuit eighteen steady lights of 2,000-candle power each, erected in as many separate rooms.

Our city of Washington has differentiated. "The whole medieval machinery of wards and common councils and aldermen and local suffrage and legislation have been swept away." No other city is like it. It is now governed by a board of three officers—one of whom is an army officer detailed to attend to everything in the line of engineering: the other two are appointed by the President and the Senate.

New York City has just begun to discern that it don't make anything by acting as wicket-keeper to let in the foreign immigration. It is thought that the General Government should do this chore and keep the front steps clean. A quarter of a million a year divided among the various cities to which the immigrants come would do the work handsomely and relieve the cities of a duty which concerns the whole country.

General Burnside's committee on the reörganization of the army has made an elaborate report recommending important specific changes in that arm of the public service. The number of officers, staff and other, is very much lessened in every department of the army. The number of enlisted men remains at 25,000. The offices of General and Lieutenant-General will expire with the present incumbents. Promotion will follow seniority strictly. The battalion will become the unit of the regiment.

Chicago speculators can ship their grain to Europe at rates that pay no profit, and, indeed, net a loss to the railroads that take them to tide-water, and local producers have to pay exorbitant rates in order to cover the loss. It is such things as these which make ill-will in the business world and cause us to jump right up when Congress takes any step looking toward the subjugation of these great transportation companies and compelling them to know whose servants they are.

The silver men don't have quite so much jingle to them as they did in the last Congress. They have, however, been skirmishing around. Mr. Durham, of Kentucky, wanted to take the trade-dollar into the family, and he got a vote of 154 to 91 to that effect. Mr. Fort, of Illinois, wanted to punish the National Banks that won't take silver on a par with gold, by withdrawing their circulation, and he, too, got a vote sustaining him—150 to 89. But what is the use when the President and Senate will be against them all?

The British have had their talk in Parliament over the Afghan business, and the Liberals have given expression to all of those saving truths which they think so necessary to the safety of the empire. It is not at all likely that they

wanted to have England suffer in Asia. Their resolution censuring the government was, at the end of the debate, voted down in a full house by a majority of 101, and Sir Stafford Northcote has been emboldened to say that England is not going to tolerate any Russian interference in Afghanistan.

Henry Wells, the pioneer of the American Express Company, died lately in Scotland on his way to Sicily, where he was going to winter on account of his declining health and years. A native of New Hampshire; humble enough in his prime to carry parcels in a carpet-bag from Albany to Buffalo, and thus begin the great express system; strong enough to make a fortune for himself; and unselfish enough to want to do something for the elevation and progress of women. For this end he founded the Wells Female College at Aurora, N. Y., his home.

The Ameer can neither read nor write, but he has, nevertheless, managed to pick up the leading facts of European history and feel out its drift. "His sense of humor," according to an English correspondent, "is very great. 'I know I am a savage,' he said one day, 'but you Englishmen were just as bad 300 years ago.' Once, when he was unusually talkative, he said, 'How dreadfully afraid you English are of the Russians.' 'Not in the least,' I replied; 'we shall be excellent neighbors some day.' 'Ah,' he said, 'if you were not afraid of the Russians you would not make so much of me.'"

You may be very elated to find a market for your beef and hardware and cotton in England, but how will you feel to have that country become an eager bidder for our richest and brightest girls? Olive Logan says to the *Cincinnati Enquirer:* "I give you my word, the passion for marrying American girls has developed into a great craze with the English nobility, like the rage for old blue or for a chip of Cleopatra's needle. Formerly a man of high rank never thought of linking himself to a woman of rank less exalted than his own, and that rule still holds good in regard to English girls. But as regards 'those dreadful Americans,' *c'est toute autre chose.* The best and richest and prettiest having no birth, of course birth is quite out of the question." They may think so, but it isn't quite true. We are all sovereigns, and don't we hustle and jostle one another at the polls like pigs at a trough?

When Government asserts its right of eminent domain, and gives a company the privilege of using part of your farm for the making and operating of a railway, it does so on the assumption that that road is going to be a public benefit, as well as a source of profit to the owners. The road is a creature of Government, and it should always be accountable to the power that created it. We do not know as there is anything in this view that should prevent a great corporation from so managing its business as to make a fair rate of interest on its investment—provided it treated its customers with an equal justice. The pooling of freights by rival roads might even be admissible if it could be shown that it was a measure necessary to secure the reasonable interests of shareholders and keep the railroads in a healthy, growing condition. The worst that could come from this in the long run would be to check the hasty spread of population and make our agriculture and manufacture more intense and thorough within circumscribed areas. Be all this as it may, the country is waking up to the idea that these monster railway lines crossing from State to State and from ocean to ocean are becoming too great and powerful for the States which created them link by link, and this idea has found expression in Congress at last. Mr. Reagan, of Texas, has introduced a bill to the Lower House and got it passed, too, by a vote of 135 to 101, calculated in its provisions to admonish our gigantic common carriers that "the ass shall know his master." Under this bill railroads crossing State lines, and thereby becoming national in their character, are required "to furnish, without discrimination, the same facilities for carriage, delivery and storage of property of like character, and to perform for all persons the same kind of service connected with the contemporaneous transportation of property with equal expedition and without discrimination." It makes rebates and freight pooling unlawful: provides heavy penalties for all sorts of jugglery in freight charges, and compels the posting in all depots of schedules, which shall not be changed except with thirty days' notice. It also prohibits any greater charge per mile for short distances than for long. This bill may not be the best one to keep the railroads in hand, but we certainly can agree in keeping them under just enough to remind them that they have duties to perform as well as privileges to enjoy.

Mr. Blaine, in presenting his resolution ordering an investigation of the alleged frauds in the Southern elections, whereby the negroes have been practically disfranchised and the Republican party deprived of the assistance of thirty-five votes in the Lower House of Congress, has put our sectional difficulty on a new footing, and is likely to give it a greater intensity. He had prepared the country for his speech, and when the time came for its delivery he had every hearing ear in Washington. He assumes that the Southern negroes would, if left to themselves, all vote Republican and return the thirty-five additional Congressmen which were assigned the South in consequence of the enfranchisement of the negro. But these thirty-five black Republicans are not forthcoming, and therefore he concludes that the freedman has been intimidated and disfranchised, and he calls for the enforcement of the Fourteenth Amendment of the Constitution of the United States, which provides for a reduction of the Congressional representation of any State disfranchising a part of its legal voters, except for crime or rebellion. And this is the way he sums up the great offense of the South: "The eleven States that formed the Confederate Government had by the last census a population of 9,500,000, of which, in round numbers, 5,500,000 were white and 4,000,000 colored. On this aggregate population, seventy-three Representatives in Congress were apportioned to those States—forty-two or three of which were by reason of the white population, and thirty or thirty-one by reason of the colored population. At the recent election the white Democracy of the South seized seventy of the seventy-three districts, and thus secured a Democratic majority in the next House of Representatives. Thus it appears that throughout the States that formed the late Confederate Government 65,000 whites—the very people that rebelled against the Union—are enabled to elect a Representative in Congress, while in the loyal States it requires 132,000 of the white people that fought for the Union to elect a Representative. In levying every tax, therefore, in making every appropriation of money, in fixing every line of public policy, in decreeing what shall be the fate and fortune of the Republic, the Confederate soldier South is enabled to cast a vote that is twice as powerful and twice as influential as the vote of the Union soldier North."

Advertisements.

THE
BOSTON HERALD
IS THE BEST AND CHEAPEST PAPER
FOR PERSONS WISHING
BOSTON AND NEW ENGLAND NEWS.
AVERAGE DAILY CIRCULATION
Over 100,000 Copies.
DAILY HERALD - - - - - - - - - - - - 50 cts. Per Month.
SUNDAY HERALD (Quarto), - - - - $2.00 Per Year.
R. M. PULSIFER & COMPANY,
PROPRIETORS,
255 Washington St., Boston, Mass.

1879.——PRICE REDUCED.——$1.50.
THE NURSERY,
A MONTHLY MAGAZINE FOR YOUNGEST READERS.
SUPERBLY ILLUSTRATED. *Send* **10** *cents for a specimen copy and Premium List. Subscribe now, and get last number of this year* **Free.**
John L. Shorey, 36 Bromfield Street, Boston, Mass.

BANNER OF LIGHT:
THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE
SPIRITUAL PHILOSOPHY.
ISSUED WEEKLY
AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS.
COLBY & RICH,
Publishers and Proprietors.

ISAAC B. RICH.....BUSINESS MANAGER,
LUTHER COLBY.....EDITOR,
JOHN W. DAY.....ASSOCIATE EDITOR,
Aided by a large corps of able writers.

THE BANNER is a first-class, eight-page Family Newspaper, containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, embracing,
A LITERARY DEPARTMENT.
REPORTS OF SPIRITUAL LECTURES.
ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects.
EDITORIAL DEPARTMENT.
SPIRIT-MESSAGE DEPARTMENT.
CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE.
Per Year.....$3.00
Six Months.....1.50
Three Months.....75
☞ *Postage fifteen cents a year which must accompany the subscription.*
In remitting by mail, a Post-Office Money-Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & RICH, is preferable to Bank Notes, since, should the Order or Draft be lost or stolen, it can be renewed without loss to the sender. Checks on interior banks are liable to cost of collection, and in such cases the term of subscription will be proportionally shortened in the credit.
Subscriptions discontinued at the expiration of the time paid for.
☞ *Specimen copies sent free.*
ADVERTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

EX-SOLDIERS, ATTENTION!
Pensions procured for soldiers of the late war, disabled in any way by wounds, rupture, disease of any kind or by accidental injuries.
PENSIONS INCREASED.
A large number of those now receiving pensions are entitled to an INCREASE under late laws. All soldiers discharged for WOUNDS, RUPTURE, or MECHANICAL INJURY, entitled to FULL bounty. All business done by correspondence, same as if you were personally present. When the soldier is dead the widow and heirs are entitled. All soldiers and their widows of the war of 1812 are now entitled to a pension.
I also procure Patents for Inventors. Every soldier who sees this notice should send me his address on Postal card and receive in return a SAMPLE COPY FREE, of the
"NATIONAL CITIZEN SOLDIER,"
a paper published at the National Capital, giving all the latest information about Pensions and Bounty and Land, to all soldiers and their heirs. Correspondence solicited from all. Address with stamp,
N. W. FITZGEALD,
U. S. Claim Attorney.
Box 588. Washington, D. C.

CHAMBERS' CYCLOPEDIA OF ENGLISH LITERATURE.
Brief biographies of all noted British or American authors, from earliest times to the present, with specimens from their writings, making a work not only thoroughly entertaining and useful to all intelligent readers, but nearly indispensable to people of culture. The newly revised and beautiful edition contains over 3,000 pages, and the entire work, in eight handy volumes, is furnished free of express or mail charges for $2.00 in paper, $3.00 in cloth or $4.50 in half morocco. The publishers sell only to subscribers direct, instead of giving dealers and agents the usual 50 or 60 *per cent.* discount to sell for them, which accounts for the remarkably low prices. Special inducements are offered to those sending early orders. Specimen pages with full particulars, sent on request by postal card by the publishers, the AMERICAN BOOK EXCHANGE, 55 Beekman street, New York.

Advertisements.

Forest & Stream
AND
ROD AND GUN.
THE AMERICAN SPORTSMAN'S JOURNAL.
A WEEKLY 24-PAGE PAPER DEVOTED TO
Field Sports, Practical Natural History, Fish Culture, Protection of Game, Preservation of Forests, Yachting and Boating, Rifle Practice, and all OUT-DOOR RECREATIONS AND STUDY.
This is the only journal in the country that fully supplies the wants and necessities of the
Gentleman Sportsman.
Terms, $4 a year. Send for a specimen copy.
FOREST & STREAM PUBLISHING CO.,
111 FULTON ST., NEW YORK.

The Syracuse Standard.
The Leading Paper of the Central City.
NOW IS THE TIME TO SUBSCRIBE.
THE WEEKLY STANDARD
Until 1880, for $1.50 in Advance.
A 16-COLUMN SUPPLEMENT EVERY WEEK.
THE SYRACUSE WEEKLY STANDARD has entered upon the Fiftieth year of its existence, and never before has it been a more valuable paper and more worthy in every way of the extensive patronage it receives. The price has been reduced from $2.00 to $1.50 per annum, if paid in advance. If not paid in advance, $2.00 will be charged as heretofore. A sixteen-column supplement is published every week, making in all six large pages of valuable reading matter each week.
THE COMING YEAR.
The history of the terrible political crisis through which the country passed at and after the Presidential election of 1876, and the present unsettled condition of political parties, lend an extraordinary significance to the events of the coming year. The discussions of the press, the debates and acts of Congress, and the movements of the leaders in every section of the Republic, will have a direct bearing on the Presidential election of 1880—an event which must be regarded with the most anxious interest by every patriotic American.
THE NEWS DEPARTMENTS.
The STANDARD contains the Associated Press Dispatches and Telegraphic News from all parts of the world, up to the hour of going to press.
Those who read the STANDARD cannot fail to be thoroughly informed on current events everywhere.
THE EDITORIAL COLUMNS
Are vigorous, and contain fair and full discussions of the topics uppermost in politics, science, morals, literature and whatever is worthy of special attention.
THE MARKET REPORTS
Of the STANDARD are unequaled by those of any other paper in Central New York. Their accuracy and completeness render it worth ten times the amount of the subscription-price. The "MORNING" and "WEEKLY STANDARD" are the only papers in Central New York which give *correct* local Market Reports. Our reports are based upon actual transactions, noted daily by a STANDARD reporter especially detailed for that purpose, and not merely upon figures furnished by dealers who shrink or swell them to suit their own interests.
NEWS FROM NEIGHBORING TOWNS.
Special attention is given to securing the very latest and most reliable news from adjoining towns and counties. The number of our correspondents is constantly increasing, and our facilities in this important department will be greater during the coming year than ever before.
OTHER DEPARTMENTS.
In addition to the above departments the STANDARD contains important agricultural, dairy and miscellaneous matter. In short, we purpose to furnish such an abundance of interesting and valuable matter, that every one who pays for the STANDARD must be convinced that he is receiving double the worth of his money.

The Morning Standard.
The Best Daily Newspaper in Central N. Y.
All that has been said of the WEEKLY STANDARD, so far as it can apply to a daily paper, may be said of the MORNING STANDARD. It contains a larger amount of telegraphic, editorial and literary matter and local and general news than any other paper in Central New York. Its market reports are carefully revised daily.
The daily edition is issued every morning except Sunday, at an early hour, and is sent out on all the early morning trains in every direction.
SPECIMEN COPIES
Will be mailed FREE on application.
Address the
STANDARD PUBLISHING CO.
Syracuse, N. Y.

ONLY $1
For **SIX BEAUTIFUL PICTURES,** (different subjects,) 14x17 inches;
Or for **FIVE PICTURES,** 17x22;
Or for **FOUR PICTURES,** 19x24;
Fac-simile copies of **Fine Steel Engravings,** copies of celebrated master pieces, printed on **Heavy Plate Paper** for framing.
Send ten cents for ILLUSTRATED CATALOGUE containing over 100 PICTURES. Address. THE GRAPHIC COMPANY, New York City.

Advertisements.

VALUABLE PRESENTS
OFFERED BY
THE AMERICAN SOCIALIST.

We desire to engage every reader of the AMERICAN SOCIALIST to assist us in extending its circulation by getting us *new* subscribers for the coming year, 1879. To compensate them in some degree for the time and labor they may expend in the work, we have arranged to furnish several valuable articles as presents to those who send us *new* subscriptions with the cash. Please read the following list of articles and our accompanying offers:

DESCRIPTION OF ARTICLES.

No. 1. FOOT NOTES, OR WALKING AS A FINE ART. By Alfred Barron. 16 mo. 330 pages, beautifully bound in cloth, price, $1.25.

"One of the most charming and fascinating volumes published in the country since the death of Thoreau."—*Boston Transcript.*

No. 2. GOLDSMITH'S POEMS AND THE VICAR OF WAKEFIELD. Royal 8vo, 378 pages. With 108 illustrations. Price $2.50.

No. 3. GULLIVER'S TRAVELS. By Dean Swift. With 88 engravings by Morton. Imperial 8vo, 400 pages. Price, $3.00

No. 4. THE WORLD OF WONDERS. A Record of Things Wonderful in Nature, Science and Art. Imperial 8vo, 500 pages, 130 illustrations. Price $4.00.

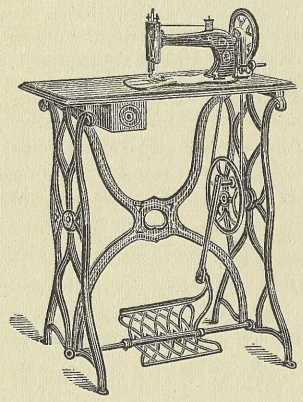
No. 5. THE WORLD OF WIT AND HUMOR. With about 400 illustrations. Super-royal 8vo, 480 pages. Price, $4.00.

No. 6. THE WANDERING JEW. By Eugene Sue. With twelve large designs by Gustave Doré. Handsomely bound in beveled cloth, gilt. Price, $6.50.

No. 7. DICTIONARY OF COOKERY. With numerous engravings and full-page Colored Plates, containing about 9,000 Recipes, 1,178 pages, Royal, 8vo. Price, $6.50.

No. 8. WEBSTER'S UNABRIDGED DICTIONARY. 3,000 engravings, 1840 pages quarto. Four pages of Colored Plates. Price, $12.00.

No. 9. THE SINGER MANUFACTURING COMPANY'S NEW FAMILY SEWING MACHINE. This machine is mounted on ornamental Iron stand and solid Black Walnut Table, with Drawer. The following cut exactly represents the machine:



All the running parts in these machines are exactly like those in their highest priced machines; but the woodwork and stand are not so highly ornamented.

Each machine will be furnished with one *Hemmer*, one *Braider*, one *Tucker*, one *Quilter*, one *Leslie Ruffler*, one "Diamond Set" consisting of one *Guide*, one *Binder*, and five *Scroll Hemmers;* also one extra Throat-plate, one extra Check-spring, one Screw Driver, one Guide and Screw, one Wrench, six Bobbins, one Oiler filled with Sperm Oil, one dozen Needles, and a copy of Directions for using. Price, $30.00 Receiver to pay expressage from nearest office.

☞ *The Singer Machines are the best in the World, and these we offer are the genuine.*

OUR OFFERS.

For ONE *new* subscriber with $2.00, we will send post-paid, a copy of "Foot Notes." (No. 1.) Price, $1.25

For Two *new* subscribers, with $4.00, we will send post-paid, either "The World of Wonders," or "The World of Wit and Humor." (No. 4, or No. 5.) Price, $4.00

For THREE *new* subscribers, with $6.00, we will send post-paid, a copy of either No. 4, or No. 5, Price, $4.00
and a copy of "Goldsmith's Poems." (No. 2.) " 2.50
Total value, $6.50

For FIVE *new* subscribers, with $10.00, we will send post-paid, a copy of *both* "The World of Wonders" *and* "The World of Wit and Humor." (Nos. 4 & 5.) Price, $8.00
and a copy of "Gulliver's Travels." (No. 3.) " 3.00
Total value, $11.00

For SEVEN *new* subscribers, with $14.00, we will send "Webster's Unabridged Dictionary," (No. 8.) Price, $12.00

This book is too large to be sent by mail. Receivers must pay expressage on it. It is a very valuable premium.

For TEN *new* subscribers, with $20.00, we will send a copy of "Webster's Unabridged Dictionary," Price, $12.00
and a copy of both "The world of Wonders" " 4.00
and "The World of Wit and Humor," " 4.00
Total value, $20.00

For FIFTEEN *new* subscribers with $30.00, we will send one of the **Singer Manufacturing Company's New Family Sewing Machines,** (No. 9) with all the furniture described above. Price, **$30.00**

Or if books are preferred we will send $30.00 worth of books, including Nos. 6 and 7.

The prices we have set opposite these articles are the regular catalogue prices, and not fancy prices. Persons who undertake to get some of the higher numbers of subscribers should not wait to send them all in together. Send them in as you get them, one or two at a time, and we will give you credit. You can offer our paper FREE to all new subscribers from now until January 1st, 1879, and we will send sample copies free at any time.

☞ *Send all money by Draft, P. O. Money-Order, or in Registered Letter.*

Address, THE AMERICAN SOCIALIST,
Oneida, N. Y.

TO ALL
Readers of Periodicals!

IMPORTANT NOTICE!

By special arrangement with the leading Publishers, we are able to club the **American Socialist,** for the year 1879, with a number of the most popular periodicals, both Newspapers and Magazines, at extremely low rates. The regular subscription price of the AMERICAN SOCIALIST is Two Dollars per year, in advance. It will be sent, together with either of the following publications, all postpaid, for the prices given in the last column below. We give the regular subscription prices of the other publications, as well as that of the SOCIALIST, so that persons may see what they will save by ordering both of us. Unless otherwise specified, subscriptions must be for a full year, and the cash must always accompany the order. Read the list:

	Regular price per annum.		*Regular price per annum.*		
Harper's Magazine,	$4.00	AM. SOCIALIST	$2.00	Both for	$5.25
" Weekly,	4.00	"	2.00	"	5 25
" Bazar,	4.00	"	2 00	"	5.25
Either two of Harper's Periodicals and the AM. SO., one year for					8.50
Harper's three Periodicals		" "		" "	11.75
Scribner's Monthly,	$4.00	AM. SOCIALIST	$2.00	Both for	5.25
St. Nicholas,	3 00	"	2.00	"	4 50
Atlantic Monthly,	4 00	"	2.00	"	5 25
Appleton's Journal,	3.00	"	2 00	"	4 25
Popular Science Monthly,	5.00	"	2.00	"	5.85
" Supplement,	3.00	"	2 00	"	4.25
New York Medical Journal,	4.00	"	2 00	"	5.00
North American Review,	5 00	"	2.00	"	5.85
N. Y. Daily Graphic,	12.00	"	2.00	"	12.00
" Weekly Graphic, (*Saturday Edition*),	2.50	"	2 00	"	3.80
" Tribune, (Daily edition)	10.00	"	2 00	"	11.50
" " (Semi-Weekly)	3 00	"	2 00	"	4.50
" " (Weekly)	2.00	"	2 00	"	3.60
" Herald, "	1.00	"	2.00	"	2.90
Phrenological Journal,	2.00	"	2 00	"	3.50
The Country Gentleman,	2.50	"	2 00	"	4.00
Scientific American,	3.20	"	2.00	"	4 60
" Supplement,	5.00	"	2.00	"	6.00
Scientific American, Sci. Amer. Supplement and AMER. SOCIALIST, one year for,					7.75
American Agriculturist,	$1.50	AM. SO.	2.00	"	3.20
The Shaker,	.60	"	2.00	"	2.30
The Fruit Recorder,	1.00	"	2.00	"	2.75
Wide Awake,	2.00	"	2.00	"	3.60
Babyland,	50	"	2.00	"	2.40
The Nursery,	1.50	"	2.00	"	3.20
Bulletin du Mouvement Social,	1.40	"	2.00	"	3.20
Burlington Hawkeye,	2.00	"	2.00	"	3.40
Frank Leslie's Illustrated Newspaper,	4.00	"	2.00	"	5.25
Frank Leslie's Chimney Corner,	4.00	"	2 00	"	5.25

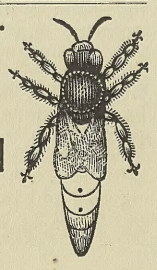
The above are the most select and popular periodical published in this country. It will be seen that by subscribing for them in connection with the AMERICAN SOCIALIST a considerable part of the cost may be saved. In many cases where persons take more than one magazine or paper, by subscribing for them all through us the entire cost of the AMERICAN SOCIALIST can be saved. If other publications besides those we have mentioned are desired with the AMERICAN SOCIALIST, or if several of those we mention are wanted with only one copy of our paper, people can write us and we will send them at reduced prices.

All remittances should be made by check, P. O. money-order, or in registered letter. Address,

THE AMERICAN SOCIALIST,
Oneida, N. Y.

$1,000 IN PREMIUMS!
And Commissions to All.
AGENTS ARE WANTED
In Every Post Town in the United States
To send subscriptions for the
BURLINGTON HAWKEYE.
Send five cents for copy and terms to agents.
Hawkeye Publishing Co.,
Burlington, Iowa.

THE LARGEST, OLDEST AND BEST.
FIFTY-TWO PAGES—MONTHLY.
AMERICAN BEE JOURNAL



$1.50 a year; Sample Copy, **10 cts.**
THOMAS G. NEWMAN & SON,
972 and 974 West Madison St., **CHICAGO.**

THE SINGER TRIUMPHANT!
SALES INCREASING BEYOND ALL PRECEDENT.
Get a Genuine Singer Sewing Machine for your Wife.
Prices Greatly Reduced.

Last year, notwitstanding the great depression of business, we sold **282,812** SINGER MACHINES—or **20,496** more than in ANY previous year.

☞BETTER STILL! In the months of January, February, March and April of this year we sold Sixty Per Cent. more

"Singer Sewing Machines"

Than during the corresponding months of last year!

Could there be stronger evidence of the hold these unequaled machines have taken upon the public esteem?

WASTE NO MONEY ON INFERIOR COUNTERFEITS!

SEND FOR ILLUSTRATED CIRCULAR—GRATIS.

The Singer Manufacturing Company,
PRINCIPAL OFFICE:
34 UNION SQUARE,
NEW YORK.

APPLETONS' JOURNAL
FOR 1879.

The proprietors of APPLETONS' JOURNAL will henceforth devote it exclusively to literature of a high order of excellence, by writers of acknowledged standing.

It is the growing habit of the leading minds in all countries to contribute their best intellectual work to the magazines and reviews; and, in order that APPLETONS' JOURNAL may adequately reflect the intellectual activity of the time thus expressed, it will admit to its pages a selection of the more noteworthy critical, speculative, and progressive papers that come from the pens of these writers.

Fiction will still occupy a place in the JOURNAL, and descriptive papers will appear; but large place will be given to articles bearing upon literary and art topics, to discussions of social and political progress, to papers addressed distinctly to the intellectual tastes of the public, or devoted to subjects in which the public welfare or public culture is concerned.

TERMS OF APPLETONS' JOURNAL.—Three dollars per annum, in advance, postage prepaid by the publishers, to all subscribers in the United States or Canada; or Twenty-five Cents per number. A Club of Four Yearly Subscriptions will entitle the sender to an extra subscription gratis; that is, five copies will be sent one year for twelve dollars. APPLETONS' JOURNAL and the POPULAR SCIENCE MONTHLY, for one year, for seven dollars, postage prepaid (full price, eight dollars.)

The volumes begin January and July of each year. Subscriptions received for any length of time.

D. APPLETON & CO., Publishers,
549 & 551 Broadway, New York.

The Popular Science Monthly.
CONDUCTED BY
E. L. & W. J. YOUMANS.

Containing instructive and interesting articles and abstracts of articles, original, selected and illustrated, from the pens of the leading scientific men of different countries:

Accounts of important scientific discoveries;

The application of science to the practical arts;

The latest views put forth concerning natural phenomena, by *savants* of the highest authority.

Prominent attention will also be given to those various sciences which help to a better understanding of the nature of man, to the bearings of science upon the questions of society and government, to scientific education, and to the conflicts which spring from the progressive nature of scientific knowledge.

It is an instructive and valuable monthly, and, as a consequence, is continually increasing in circulation and influence.

THE POPULAR SCIENCE MONTHLY is now a large octavo of 128 pages, *and will be considerably enlarged, beginning with the issue for January,* 1879; handsomely printed on clear type, and, when necessary to further convey the ideas of the writer, fully illustrated.

TERMS:—Five dollars per annum; or, fifty cents per number.

A Club of five will be sent to any address for $20 00 per annum.

THE POPULAR SCIENCE MONTHLY and APPLETONS' JOURNAL, together, $7 00 per annum.

The volumes begin May and November of each year.

Subscriptions may begin at any time.

We will be glad to send our Periodical Catalogue *free,* upon application.

D. APPLETON & CO., PUBLISHERS,
549 & 551 *Broadway, New York.*